

Chinese Martyrs Catholic Church
Bible Sharing Program 2010-11
1Corinthians #7: The Proper Way to Worship God

TGQ = Tim Gray Study Set Questions
TGR = Tim Gray Study Set Responses
NJBC = New Jerome Biblical Commentary
CSB = Ignatius Catholic Study Bible
HO = Special Handout
SK = Sze Go Chinese Bible

<p>A</p>	<p><u>Introduction of Related Passages</u></p> <p>“Speak, LORD, for your servant is listening.”</p>	<p>Cor 11:2-12:31</p> <p>1Sam 3:9</p>
<p>B</p>	<p><u>Paul Affirms the Importance of Traditions</u></p> <ul style="list-style-type: none"> • “I commend you because you remember me in everything and maintain the traditions just as I handed them on to you ... For I received from the Lord what I also handed on to you.” Paul reassures that his teachings on the Eucharist are handed down by the Lord. Teachings passed down from God are called “sacred traditions”; similar to Scriptures that “flow from one spiritual spring”, both are different from simple traditions. • Catechists, like Paul, should teach only things handed down from Christ, that is, to evangelize within the sacred traditions. 	<p>1Cor 11:2</p> <p>1Cor 11:2, 23, 2 Th 2:15 TGR 7-4, CSB DV9 Mk 7:3:9 CCC 83</p> <p>HO1</p>
<p>C</p>	<p><u>Does the Requirement of Veiling Oppress Women?</u></p> <ul style="list-style-type: none"> • Behind the teachings about public gatherings and suppers, Paul’s purpose of such teaching is to warn the Corinthians against turning the Lord’s Supper into an immoral gathering of the gentiles. • “Veil” means “cover” or “bound” in the original language. During Paul’s time, women must cover their head or bound up the hair in formal occasions; only immoral women or prostitutes will bear their head. Paul demands women to follow this tradition according to local custom as a respect for the sacred gatherings of believers. • While Paul emphasizes on the equal responsibilities of men and women in creation, he respects equality between the two (Ga 3:28) and their co-dependence (1Cor 11:12). • “A woman ought to have a symbol of authority on her head, because of the angel”, the angel directs the order of rituals and celebrations. This reveals that both angels and humans participate in these offerings. • This pastoral teaching is specific to time and local customs, therefore, is different from dogmatic teaching, which must be followed. Women do not follow this teaching today. 	<p>1Cor 11: 1-16</p> <p>TGQ p. 33</p> <p>TGQ p. 34, TGR 7-1</p> <p>CSB</p> <p>CSB</p> <p>Sacred Congregation for the Doctrine of the Faith: Inter insignires (1976), 4</p>
<p>D</p>	<p><u>The Concerns about the Abuses at the Lord’s Supper</u></p> <ul style="list-style-type: none"> • How did the early Church conduct the Lord’s Supper? • The Christians in Corinth first gathered to share a meal together which evolved into the Lord’s Supper; however, not only the goal of unity is not fulfilled, the gap between the rich and the poor widens. Some overindulge while others starve. This dissension destroys the meaning of unity of the Lord’s Supper. • Christians should not ignore the poor nor should they judge each other based on 	<p>1Cor 11:17-34</p> <p>Research Materials CSB, TGR 7-2</p> <p>TGR 7-2, Jm 2:1-4, 8, 1Sam 16:7</p>

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	<p>appearance.</p> <ul style="list-style-type: none"> • Paul affirms the true presence of Christ in the bread and wine. The sacramental presence allows us to receive God’s grace to the fullest through the tangible and visible “bread” in Eucharist. • The “remembrance” in the sacrament allows us to receive eternal grace in the present through the priestly offering. • We’re not only remembering the Lord’s suffering but also His glorious resurrection. The former is redemption and the latter is conversion. • “Until the Lord comes again” refers to the Last Judgement when the Lord returns. The Judge is present in the bread and wine to judge those who receive Communion “unworthily” or “without discerning the body”. “For this reason many of you are weak and ill, and some have died” because they have “judged” themselves. 	<p>TGR 7-6, CSB CCC 1390 CSB 11:26</p> <p>CCC 1104, 1366, CSB, HO2 HO3</p> <p>CSB, TGR 7-6</p>
<p>E</p>	<p><u>Spiritual Gifts and the Body of Christ</u></p> <ul style="list-style-type: none"> • Paul explains how God uses each person differently through the theology of the Holy Trinity, which in turn shows that Jesus is God. • Just as the Holy Trinity is three united in one, the multitudes of spiritual gifts will not divide Christ’s body. On the contrary, these gifts help members to take care of each other and live in unity, • The communion of saints within the mystical body of Christ: united in love and sharing of joys and sufferings. 	<p>1Cor 12</p> <p>1Cor 12:4-6 Eph 4:4</p> <p>TGR 7-8</p> <p>1Cor 12:25-27 TGR 7-10 CCC 953</p>

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SPECIAL HANDOUT
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1. "Christocentricity in catechesis also means the intention to transmit not one's own teaching or that of some other master, but the teaching of Jesus Christ, the Truth that He communicates...it is Christ alone who teaches – anyone else teaches to the extent that he is Christ's spokesman, enabling Christ to teach with his lips...'I received from the Lord what I also delivered to you.' What assiduous study of the word of God transmitted by the Church's magisterium, what profound familiarity with Christ and with the Father, what a spirit of prayer, what detachment from self must a catechist have in order that he can say: 'My teaching is not mine!' (John 7:16)" (JP II, On Catechesis in Our Time, 6).
2. "The verb 'represent' signifies 'render present once again' the sacrifice of the Cross. It is not a matter of a 'representation' that would be limited to remembering or celebrating the memory of an event in the past...it renders that sacrifice present in such a way as to apply its fruits to the Church...The new offering in the Eucharist therefore draws all of its value from the sacrifice of the Cross and applies its merits...In its sacramental representation, it pours forth its fruits more widely." (Theological-Historical Commission, The Eucharist, Gift of Divine Life, pp. 88-89.)
3. "The celebration of the Eucharist is not held only in memory of the Passion of Christ, but also in memory of his resurrection and his ascension...The Eucharist not only reproduces sacramentally the sublime, heroic offering on Calvary that changed the face of the world, obtaining the divine forgiveness in abundance. It is also nourished by the mystery of the Resurrection, which even today continues the work of creation of a new humanity." (Theological-Historical Commission, The Eucharist, Gift of Divine Life, pp. 91,93.)